

THE
Innocent Vindicated:

Or, Those falsly call'd

A R I A N S

DEFENDED,

By a few plain **TEXTS** of
SCRIPTURE,

FROM THE

Wicked ASPERSIONS

OF

UNCHARITABLE MEN,

Who are wise above what is written.

The Second Edition.

With an **APPENDIX**

Containing some *QUERIES* propounded to
the Reverend Mr. JOHN WALROND.

*Who art thou that judgest another Man's Servant?
For we must all appear before the Judgment-Seat
of CHRIST. Rom. 14. 4. & 10.*

*But this I confess unto thee, that after the Way which
they call Heresy, so worship I the GOD of my
Fathers, believing all Things which are written in
the Law and in the Prophets. Acts 24. 14.*

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T H E
Innocent vindicated, &c.



THE intemperate Zeal of some *Professing Christians*, both Ministers and People, (arising probably from a Conceit that they are *Infallible*) has form'd in their Imaginations a MONSTER, and given it the Name of, *An ARIAN*; and they apply it to has many of their Fellow-Christians as are not of their Size, tho' perhaps much more agreeable to the Standard than themselves; and have branded them from Pulpit and Press as notorious *Hereticks*, denying the Lord that bought them; imputing to them all the Evil and pernicious Consequences Ignorance or Prejudice can invent, and for no other Reason but because they openly declare, they believe all that is written, in the Sacred Scriptures, concerning our LORD and SAVIOUR JESUS CHRIST, from the Declaration of *Himself*, and the Revelation he has been pleas'd to give us of his GOD and FATHER, whose Shape none have seen at any Time, nor heard his Voice, John v. 37. and whom none can know but those to whom the SON reveals Him: And our Blessed Lord having made known the Father and himself, to his Apostles so much as was necessary for them and his Church to know, they do therefore believe all that is in Sacred Writ, concerning the Father and the Son, and form their Faith

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by

by this Rule, and not by any *Arian, Athanasian, Socinian, or Sabellian* Rule whatsoever.

'Tis hoped, all will allow, The Holy Scriptures are appointed by their Author to convey to the Understanding of Rational Creatures Ideas of Persons and Things; and that none are referr'd to Scholastic Terms, as Foundation-Stones, to build their Faith upon. Therefore, as to *Co-essential, Co-equal, and Co-eternal*, being Terms no where found in Scripture, we regard them not.

It is conceived then, according to Scripture, that the Term *GOD* is apply'd to different Persons, Supreme and Subordinate, Creator and Creature, Earthly and Heavenly; and tho' it does, in the highest and most eminent manner, belong to the Great *JEHOVAH*, Almighty, Maker of Heaven and Earth, yet it is not appropriated to Him any more than the Word *LORD*, which is of the same Signification; and as the Word *LORD* is common both to the Creator and Creature, it doth not so much denote their Nature as the Relation they stand in to their Inferiours: For a Creature may truly be said to be *Lord*, tho' but of a Manor, or of a Country. Yet the very same Word when apply'd to Him who made Heaven and Earth, must signify, *The Lord of the whole Creation, or Lord of Lords*. So the Word *GOD*, in its prime Notion, signifies no more than a *strong and powerful Being*, and according to its Etimology and Original Signification, denotes Dominion and Superiority over those it relates to.

THE Holy Scriptures fully declare *ONE* only Living and True *GOD*, who is from Everlasting, Self-existent, and Independent: And that this *GOD* is but *one*, is plain from divers Texts of Scripture: *Deut. vi. 4.* Hear, O *Israel*, the Lord our God is *one Lord*; and that of the Apostle, *1 Cor. viii. 6.* But to us there is but *one God*, the *FATHER*.

THIS Blessed God the *FATHER* is stil'd *God of Gods*, *Deut. x. 17. Jos. xxii. 22.* or Chief of Gods, with whom none of these may be compared:—For I know that the Lord is Great, and that our Lord is above *all Gods*, *Psal. 135. 5.* This can't be meant, as our Adversaries would have it, of *Idol Gods*, For God is not the God of *Idols*, which are indeed *no Gods*, having Eyes and see not, Ears and hear not, &c. Then it must necessarily be meant of such whom the Scripture calls Gods. This Blessed God the Father, who is the Ineffable Lord of all Things, and, as *Justin Martyr* observes, even of the *SON* Himself, is stil'd by the Apostle, the Blessed and *only* Potentate, *1 Tim. 6. 15:* And so he is called the *God and Father of our Lord Jesus Christ*; *Eph. 1. 3. ver. 17.* The *God of our Lord Jesus Christ*, the Father of Glory.

THE *Lord Jesus* is the Chief of all Subordinate Powers, and the Prince of the Kings of the Earth, *Rev. 1. 5.* and above the greatest Angels, *Eph. 1. 21.* Yet even in the highest Character, and most exalted Description, of our Saviour, of his Honour, Kingdom, and Dignity, 'tis always represented as derived from and granted by *God the Father*. And indeed our *Lord Jesus* is truly *God*, not only in the mean and despicable Sense of the Word, in which Kings and Magistrates are said to be *Gods*; but we believe and acknowledge Him to be *God over all* the Three Worlds, Heaven, Earth, and Hell; only, as the Apostle says, *HE is excepted*, who did put all Things under him; from whom all his Power and Dignity is derived, as shall be shewn by and by. And for this we have the Testimony of our Lord himself, which we value more than Ten Thousand Witnesses. *Mat. 28. 18.* All Power in Heaven and in Earth is *given* to me; which denotes his unlimited Dominion; for his Kingdom ruleth over all. *Query.* If he were the Supreme God, how could this Power be *given* him?

See

See *Eph.* 1. 20, 21, 22. where the Apostle, speaking of that Honour and Dignity conferr'd on him by the Father, says,—And *set* him at his own Right Hand, in the Heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and have *put* all Things under his Feet, and *gave* him to be Head, over all Things, to the Church. *Phil.* 2. 9, 10. Wherefore GOD also hath highly *exalted* him, and *given* him a Name that is above every Name, that at the Name of JESUS every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of GOD the FATHER. By which 'tis plain, all his Dignity, Honour, and Glory, was by Communication from the *Father*, and was to end ultimately to *his* Glory.

THE SON himself ascribes *all* to the *Father*: *John* 8. 54. If I honour my self, my Honour is nothing; 'tis *my Father* that honoureth me, of whom ye say, he is your God.

THERE are divers other Texts which prove the GODHEAD of CHRIST; as *John* 1. 1. In the Beginning was the *Word*, and the *Word* was with God, and the *Word* was God: Where we would remark, that the Word was not *that* God whom it is said, he was *with*: For this would introduce a Confusion of Sense.

THIS Great and Mighty GOD, who is a God of ineffable Glory, and tho' GOD made the Worlds by him, has yet a GOD above him: For which consider these Texts. *Heb.* 1. 9. Therefore God, *even thy God*, hath anointed thee with the Oil of Gladness above thy Fellows. *John* 20. 17. I ascend unto my Father and your Father, to *my God* and your God. *Mark* 15. 44. *My God, my God*, why has thou forsaken me? *2 Cor.* 11. 31. The God and Father of our Lord
Jesus

Jesus Christ. *Rev.* 1. 6. And hath made us Kings and Priests unto God and *his Father.* 1 *Cor.* 11. 3. I would have you know, the Head of every Man is Christ, and the Head of the Woman is the Man, and the Head of Christ is *G O D.* *Query.* Whether he was a Head to Himself? But in the Text the different Sense is very obvious; for as Christ is distinct from the Man, and is *his* Head, so the Man is from the Woman, and is *her* Head, and so is *G O D* the Father from Christ, and is *his* Head; according to that Text, 1 *Cor.* 3. 22. 23. All are *yours*, and ye are *Christ's*, and Christ is *God's*.

T H E Son sheweth his Dependance on the *Father,* *John* 5. 17. My *Father* worketh hitherto, and I work. Therefore the *Jews* sought the more to kill him, because he not only had broken the Sabbath, but said also that *God was his Father*, making himself equal with *G O D.* But Christ, to shew them they had perversly construed his Words, and slander'd him (as some of the same Stamp do their Brethren now) and that he never profess'd himself equal to *his Father*, addresses them in these Words; Verily, verily, I say unto you, the Son can do nothing of himself; but what he seeth the *Father* do, these also doth the Son likewise. *Ver.* 30. I can of mine own self do nothing; as I hear I judge, and my Judgment is just, because I seek not mine own Will, but the Will of Him that sent me. *John* 10. 32. Many good Works have I shewed you from the *Father*; for which of those Works do ye stone me? *Ver.* 33. The *Jews* answered him, For a good Work we stone thee not; but for Blasphemy, and because thou, being a Man, makest thyself *G O D.* Here the *Jews* shewed their Ignorance again, for they thought (as some do now) the Word *G O D* was apply'd to none but the Supreme God the *Father*, tho' there are so many plain Texts to prove the contrary. Now our Lord, to explain the Sense of his Words, lets them know, that the
Word

Word *God* was justly appropriated to *Men*; and in this Sense he justified it. His Words are these, *ver.* 34. Is it not written in your Law, *I said ye are Gods?* (35.) If he called them Gods to whom the Word of God came, and the Scripture cannot be broken, (36.) say ye of him whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the *Son of God*.

THERE is another Text from whence our Adversaries infer, *Our Lord Jesus is equal to the Father*, in this same Chapter, *Ver.* 29, 30. My Father which gave them me is *greater than all*, and none is able to pluck them out of my Father's Hand: And then follows what they catch at, *I and my Father are one*. But can any one imagine, that our Lord, who had, in the preceding Verse, asserted his Father to be *greater than All*, should presently, in the next Verse, and in the same Breath, contradict and give himself the Lie, by these Words, *I and my Father are one*? which they thro' Mistake interpret, *One in Substance, and equal in Power and Glory*. Men may as well argue, that God and Believers are *one in Substance*, from *John* 17. 22. That they may be *one, even as we are one*. Query then, Are *all* Believers but *one* Believer; or are *all* Believers the same in Substance with, and equal to God.

FOR the Illustration of this Text *Origen* hath this Note; "If any would know what that *Oneness* is of the Father and the Son, let them read that Text, *Acts* 4. 32. And the Multitude that believed were of *one* Heart, and of *one* Soul."

ANOTHER Text is 1 *Ep.* of *John* 5. 7.—For there are *three* that bear Record in Heaven, the Father, the Word, and the Holy-Ghost, and these *three* are *one*. This our Adversaries take to be a strong Proof for their Purpose; but it is far from it: For this *Oneness* can mean only an *Oneness* in Testimony. Nor has this Text that Authority that other Scriptures have,

have, if we may credit Dr. Burnet, late Bishop of Salisbury, who tells us, in his second Letter in his Travels, " how variously and uncertainly that Text " appears in antient Manuscripts: The Text is " wholly wanting in that Greek Testament printed " at Stratsburg, by Wolfius Cephalens, An. 1524. in " the Beginning of the Reformation." And how dangerous then is their Case who contend for it, and build what they call *Fundamental Principles* thereon?

John 14. 28. My Father is greater than I. This, say our Adversaries, is as he is *Man*. But was there not a blessed Union of the *Divine and Humane Nature*? And was this Union then dissolv'd? Or did this Union constitute more than *One Person*? If not, this Blessed Person asserts, *My Father is Greater than I*: Which to deny, is to reproach our Redeemer, and make him a Liar. We wish, all that pretend to stand up for the Honour of Christ would consider it. " The Son (says ATHANASIUS) when he came in- " to the World, glorified not himself, but his Fa- " ther, saying (to a certain Person who came to " him) *Why callest thou ME good? There is none good " but ONE, that is GOD*: And to another, that " asked, Which is the Great Commandment in the " Law, Hear, O Israel, the Lord your God is ONE " Lord: And to the People, *I came down from " Heaven, not to do my own Will, but the Will of the " Father which sent me*: And teaching his Disciples, " saying, *My Father is Greater than I*."

John 17. 3. This is Life Eternal, to know Thee, the only true GOD, and Jesus Christ, whom thou hast sent. Can any Words be more express to prove, that there is but *One true GOD*, and that that GOD is but *One Person*, viz. the Father of our Lord Jesus Christ, who is opposed to him by his Names, Relations, and Characters, and his Prerogative asserted in sending Jesus Christ. Athanasius, upon this

Text, hath this Note, "The true God (says he) who is *most strictly and absolutely such*, even the *Father of Christ*."

Again. THE Son of God spake not in his own Name. *John 12. 39. 50.* I have not spoken of *my self*; but the Father that sent me *He gave me Commandment* both what I should say, and what I should speak; and I know that his Commandment is Life Everlasting. Whatsoever I speak therefore, *as the Father said unto me, even so I speak. John 14. 31.* As the Father gave me Commandment, even so I do. *Heb. 10. 5.* Lo I come to do *thy Will, O my God*: Here he plainly asserts, that he came to do the Will of his God, tho' our Adversaries say he came to do his own Will as God equal to the Father: But our Lord himself refutes them in expresse Words, *John 6. 38.* For I came down from Heaven, not to do my own Will, but the Will of him that sent me; and *ver. 39.* declares who sent him, in these Words: And this is the Father's Will which hath sent me, &c. Mark it; for it must be of his Divine Nature, for that was it that was sent and came down from Heaven. And lest they should imagine, he was equal to him that sent him; he says, *John 13. 16.* Verily, verily I say unto you, the Servant is not greater than his Lord, neither he that is sent greater than he that sent him. And our Adversaries may as well say, the Servant is as great as his Lord, as that he that is sent is as great as he that sent him.

UPON this our Adversaries run into the grossest Inconsistencies that can be utter'd, asserting that he is the *very Father himself*: So that as he is the Son he is begotten of himself. Sometimes they readily allow but *One God*, and by and by, and in the same Breath, deny it, by asserting *Three Persons* in the Godhead; and again as soon confound them, and say, it is but *One God* display'd under different Denominations, Modes, and Characters, sometimes Father, some-

Sometimes *Son*, and sometimes *Holy-Spirit*. And indeed, for want of keeping to the Divine Revelation, they do not know where to fix. Sometimes they are *Socinians*, by asserting this and that Text is as he is *Man*; then *Sabellians*, by destroying the *Personalities*; and then again *Cerinthians*, by imagining *God the Father dwelt in the Man Christ Jesus substantially*. These are the Contradictions that drop from 'em every Day.

THE *Son* is and was the *Father's Agent*. *Heb. 1. 2.* By whom also *he* made the Worlds. *Eph. 3. 9.* Which from the Beginning of the World hath been hid in *God*, who created all Things by *Jesus Christ*. *John 5. 22.* The *Father* judgeth no *Man*, but hath committed all Judgment to the *Son*. *John 3. 5.* The *Father* loveth the *Son*, and hath given all Things into his Hands. *Acts 2. 22.* By Signs and Wonders which *God did by him*.—*17. 31.* Because he hath appointed a Day wherein he (the *Father*) will judge the World in Righteousness by that *Man* whom he hath ordained. *Rom. 2. 16.* In the Day when *God* shall judge the Secrets of Men by *Jesus Christ*.

LET us next see the Inconsistency of the Interpretations our Adversaries put upon Holy Scripture. *John 3. 35.* The *Father* loveth the *Son*, and hath given all Things into his Hands. In our Adversaries Sense, he put it into his own Hands, as he is the *Father*. *Mark 16. 46.* My God! my God! why hast thou forsaken me? In their Sense he cry'd to himself, My self, my self, why hast thou forsaken me? Did our Lord speak to himself, when he said, This is Life Eternal to know Thee, the only true God, and *Jesus Christ* whom Thou hast sent. Upon which Text *Austin* hath these Words: "What shall we do (saye he) with that Testimony of our Lord, for 'twas the *Father* he directed himself to, when he said, This is Life Eternal, &c." *John 20. 17.* I ascend to my Father and your Father, to my God and your God.

Query. Did he ascend to himself? Or was he a God to himself? *John* 17. 1. Father, the Hour is come; Glorifie thy Son, that thy Son also may Glorifie Thee. *Q.* Did he pray to himself? *Ver.* 5. And now, O Father, glorifie thou me with the Glory I had with thee before the World began; which must relate to his Divine Nature, for sure his Humane Nature did not exist then, nor was ever possess'd of that Glory. *Mat.* 6. 29. And he went a little farther, and fell on his Face, and pray'd, saying, O my Father, if it be possible, let this Cup pass from me; nevertheless, not as I will but as Thou wilt. He went away again the second time, and pray'd, saying, O my Father, if this Cup may not pass from me, except I drink it, thy Will be done? Must they not be infatuated who think he pray'd to himself? *Luke* 23. 46. And when Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit! And when he had so said he gave up the Ghost. *Q.* Whether our Lord commended his Spirit into his own Hands?

FROM all which 'tis plain, the only begotten Son of God received his Being, his Glory, and all his admirable and adorable Perfections from the Father. *1 Cor.* 15. 27. For he hath put all Things under his Feet: But when he saith, All things are put under him, it is manifest that He is excepted that did put all Things. *Ver.* 28. And when all Things shall be subdued unto him, then shall the Son himself also be subject unto him that put all Things under him, that God may be all in all. Upon these Words Mr. Sam. Clark, in his Notes on the Bible, hath it thus: "We must not think, that God the Father, by bestowing the Office of King on his Son, did divest himself of his Sovereign Empire; but he still remains superior to him; and therefore to him shall Christ deliver up the Kingdom."

AND now, we hope, the World will judge favourably of us, having the written Word for our Rule,
by

by which all must be judged at last. Can it then be for the Honour of Religion to accuse, condemn, censure, backbite, and slander those who form their Faith in the Objects of Religious Worship according to the Revealed Will of God. And we would appeal to our very Enemies, whether it be right in the Sight of God to obey Men rather than God.

THE BIBLE only shall be our Rule of Faith. This therefore, and this only, will we believe; this we will profess; and according to this we desire to live; and for this, we hope, (if God call us to it) we would be willing to die. Propose us any Thing out of this Book, and require us whether we believe it or no; and tho' it seem never so incomprehensible to Humane Reason, we will subscribe it with Heart and Hand, as knowing no Demonstration can be stronger than this: *God hath said so, therefore it is true.* As for others, we will take no Man's Liberty of Judgment from him; neither shall others take it from us. What Measure we mete to others, we expect the same from them again.

AND tho' there may be some Things in God's Word hard to be understood, yet we believe, those that are *absolutely necessary to Salvation* are clearly revealed so as to be understood by the meanest Capacity, or *the Poor could not receive the Gospel.* 'Tis not the bare reproaching us for *Hereticks* is enough, unless you prove it by the Word of God: For *Heresy* is a manifest Deviation from and Opposition to the Faith; which, thank God, our Adversaries have not been able to prove against us, notwithstanding their perverting Sacred Scripture. The Word of God is sufficient to discover what is *Heresy*; for that which is strait will plainly teach us what is crooked. If any one should deny that there is a God, or that Jesus Christ is the Son of God, or Saviour of the World; that it is He by Obedience to whom Men must look to be saved: If any should deny his Birth, or Passion, or Resurrection,

tion, or Ascension, or sitting at the Right Hand of God; his having all Power given him in Heaven or in Earth; that it is He whom God hath appointed to be Judge of Quick and Dead; that all Men shall rise again at the Last Day; that they which believe and repent shall be saved, and they which do not shall be damned: If a Man should hold the Keeping the *Mosaic Law* necessary to Salvation, or that Good Works are not: Should any Man obstinately contradict the Truth of any Thing plainly delivered in Scripture;—every one hath a sufficient Means to discover and avoid *Heresy*. If you say, the obscure Places of Scripture contain Matters of Faith, this is plain, that it is a Matter of Faith to believe, that the Sense of them whatever it is, which was intended by God, is true; for he that does not so questions the Veracity of God's Word. But to believe this or that to be the Sense of them, or to believe the true Sense of them, and avoid the false, is not necessary either to Faith or Salvation: For if God would have had his Meaning in those Places certainly known, how could it stand with his Wisdom to be so wanting to his own Will and End, as to speak obscurely? Or how can it consist with his Justice, to require of Men to know certainly the Meaning of those Words which he himself hath not reveal'd. Suppose there were an Absolute Monarch, that, in his own Absence from One of his Kingdoms, had written Laws for the Government of it, some very plainly, some ambiguously; and his Subjects should keep those that were plainly written with all Exactness, and for those that were obscure use their best Diligence to find his Meaning in them, and obey them according to the Sense of them which they conceived; should this King, either with Justice or Wisdom, be offended with these Subjects, if by reason of their Obscurity they mistook the Sense

of them, and fall of their Performance by reason of their Error.

MATTERS of Revelation and Divine Testimony were most compleat at the *First*, and the Christian Religion was most perfect at the *Beginning*; and the Words of God are the most proper Significations of his Will; and the Forms of Worship set down in Scripture by Way of Precept or Example, are the best and most acceptable Way of serving him. In the Days of the Apostles Christianity was perfect; and continued for some Ages in a tolerable Simplicity, and Purity of Faith and Manners, supported by singular Holiness of Life, by Charity in Matters of Opinion, and by the extraordinary Guidance of the Spirit of God, the Spirit of Peace and Love. *But needless Contentions began soon to arise, and Faith became more intricate, and Charity diminish'd; 'till at last (as the Apostles had predicted) it was swallowed up in the great Apostacy: Out of which it began to recover at the Reformation, when the Doctrine of Christ and his Apostles was again declared to be the only Rule of Faith, in which was clearly contain'd all Things necessary to Faith and Practice.* And had that Declaration been still adher'd to, in Practice as well as Words, and Humane Authorities regarded only as Humane Authorities, there had been very little Divisions or Contentions among Protestants. The Doctrine of the TRINITY is clear and plain in the *Scriptures*; but *Creeeds and Councils* have obscured it, and made it now hard to be understood.

“ AFTER the Time of the Council of Nice, they
 “ spake still more and more confusedly and ambigu-
 “ ously of the Three Persons of the Blessed Trinity,
 “ 'till Philosophy prevailing, and the Schoolmen (as
 “ an Excellent Author of the Church of *England* ex-
 “ presses it) wrought a great Part of their Divinity
 “ out of their own Brains, as Spiders do Cobwebs
 “ out of their own Bowels; starting a Thousand
 “ Subtilties

“ Subtilties, which we may reasonably presume,
 “ that they who talk of them did themselves never
 “ thoroughly understand) made this Matter also, as
 “ they did most others, utterly unintelligible.

S O that it evidently appears, that we do not advance any other Doctrine than what was delivered by *Christ and his Apostles*, and what was the general Faith of the Primitive Church for several Ages after; and whether we or our Adversaries are mistaken will appear at last in the Great Day of Decision; when we hope it will appear, that we do not in the least depreciate or speak diminutively of our *Blessed Redeemer*, tho’ we are daily reproach’d on that Account. Do we detract from our Saviour, *because we believe what he said to be true*, and will not, like our Adversaries, give him the Lie, under a sly Pretence of vindicating his Honour. We believe as the Scriptures reveal him, to be the *MESSIAH, the Lord our Righteousness, the Mediator and Redeemer, the Son, the Beloved Son, the Only Begotten Son of G O D; the Way, the Truth, and the Life; the Bread that came down from Heaven; the Man approved of God, that shall judge the World, as God has appointed; in a Word, the Believers Hope and Foundation of Trust, in this Life and that to come, the Saviour whom we love above all Things, and whom to love not, is to be accursed.*

THESE are the Notions for which we are condemned and judged unworthy for Christian Communion, and for which we are reproach’d, bely’d, and slander’d, and for which Attempts have been made to cast some out of the Synagogue. But this is Matter of Comfort to us all, that thro’ the Lord’s Goodness they cannot charge us with Tumult or Riot, with Matter of Wrong, or wicked Lewdness; but only for adhering to the Truths of Christ, as they appear to us, in their genuine Sense and Primitive Purity. But with us it is a small thing to be judged of Men,
 or

or of Man's Judgment; but he which judgeth us is the Lord.—From the hard Judgments and Censures of Men we appeal to the righteous Judgment of God, who shall make manifest the Councils of the Heart, when every Man shall have Praise of God.

SO that if our Adversaries go on to vilifie and reproach us, and make a Sport and Banter of what they can never confute; if they wretchedly pervert and wrest Sacred Scriptures (to their own Destruction) to represent us odious and hateful; let them remember, that among those reckon'd up, in that black Catalogue, that shall never enter into the Kingdom of God, are *Revilers*.

THAT the World may see what Treatment we have had from our Adversaries, here follows a Collection of Sentences, taken out of the S M A L L G L A S S.

HE calls us, *New-cloath'd Hereticks, who have for their Captain and Leader Genferick—Deceivers—Perverse Perverters of Scripture,—Men that have lost their first Love—False Prophets, and false Teachers—Wolves in Sheeps Clothing—Undervaluers of the Lord Jesus, by making him inferior to his own Father—Ungodly Sinners, who are condemn'd by the Apostle Jude for their vile Speeches, and may be compared to Judas, Saul, and Arius,—to Antichrist, and the Man of Sin,—to all Persecuters of Christ's Church,—to Nadab and Abihu, for offering strange Fire,—to those damnable Hereticks spoken of in 2 Pet. 2. 1.—and to Thieves and Robbers, who endeavour to rob Christ of his Crown and Dignity. And calls us Cursed Robbers, damnable Soul poisoners, Dragons, and Asps; profane Persecuters. He compares us to Satan, to Dioclesian the cruel persecuting Roman Emperour, to greedy Dogs, to Jeophry Moor, and Naylor of Bristol, and to confident Fools that rage.*

BUT that the World may judge how agreeable the Faith of those Zealots is to the Sacred Scriptures, and how consistent with themselves, we shall add some things which they have profess'd to believe: " That wherever the *Son* is mention'd in Scripture, " it is as he is *Man*; and wherever he is call'd " *GOD*, he is the *Father*; and that *GOD* the " *Father* assum'd *Humane Nature*, and died, &c.

AFTER all; We are sorry our Adversaries have made it necessary for us to publish this brief Defence. Yet we hope we shall never follow the ill Example they have set us, nor render Reviling for Reviling; but so conform our Tempers to the excellent Pattern of our Blessed Saviour, who, as he himself did, so he has commanded us to bless them that curse us, and pray for them that despitefully use us; and in whose Words we shall conclude:

*Father, forgive them; for they know
not what they do.*

POSTSCRIPT.

LEST our Defects, should be charg'd to the Discredit of any Minister, we have thought necessary to declare, in the most solemn manner, that the foregoing Defence was drawn up, printed, and published, without the Privy or Knowledge of any Minister whatever.

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APPENDIX

TO THE
INNOCENT Vindicated:

O R,

QUERIES propounded to the Reverend
Mr. *John Walrond*, as Director of the Affairs
of the Dissenters in *Exon*: To which he or
his Friends are requested to give a clear
Answer.

I.

WHETHER the Term *G O D*, in
the Singular Number, can be pro-
ved to be used in any One Place
of the Scripture, to denote more
Persons than One?

II. Whether we have not the same Evidence
from the Scripture, that *God* is *One Person*, that
we have that either the *Father*, or the *Son*, or the
Holy-Ghost, is *One Person*?

*If that Text, John xvi. 13. When He the Spirit of
Truth is come, is, as it certainly is, a good Ar-
gument to prove the Holy-Spirit is a Person; the
like Argument will prove that God is a Person;
because he is so often spoken of in the same manner
in the Scripture. See John vi. 29. viii. 42. It is
humbly desired that some Scripture Argument may
be alledg'd to prove any one of the Trinity to be One
distinct Person, which may not with equal Evidence
be applied to prove that God is one distinct Person.*

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III. Whether

III. Whether there be any one Text of Scripture which treats of the Unity of God, and places it in any other *Person* than the *Father*?

That the Scripture places the Unity in the Father is plain, John xvii. 3. And this is Life eternal to know THEE, the only true God, and Jesus Christ, whom thou hast sent. 1 Cor. viii. 6. But to us there is but One God the Father, of whom are all Things, and we in him, and One Lord Jesus Christ. 'Tis humbly desired that some Texts may be alledg'd, where 'tis said, the One God is the Father, Son, and Holy-Ghost.

IV. Whether the same Arguments that prove the Father, Son, and Holy-Ghost, to be *Three* distinct Persons, will not with equal Strength conclude they are *Three distinct Beings*?

V. Whether any Man can properly be said to believe that God is *Three Persons*, and but One intelligent Being, without having some Notion of the Difference he hereby makes between a *Person* and an *Intelligent Being*?

VI. Whether (if no Difference can be assign'd between an *Intelligent Being* and a *Person*) it be not a Contradiction to say, that God is *Three Persons* and *One Being*? That is, Whether it be not all one as to say, He is *Three Persons*, and but *One Person*; or *Three Beings*, and but *One Being*?

VII. Whether, if the *Father*, *Son*, and *Spirit*, are but *One Being*, it is possible to hold that the *Being* of the *Son* was incarnate, without holding that the *Being* of the *Father*, and *Spirit* was incarnate?

VIII. Whether the imposing Side can pretend, that the Consequence they draw from the *Unity of God*, and from the *Father and Son's being severally*
called

called God, is more clear and certain than the Consequence which others draw from the same Consideration ?

The imposing Side argues, that because there is but one God, and the Father is called God, and the Son is called God in the Scripture, therefore they must both be the one God.

The other Side argues, that because there is but one God, and the Father is called God, and the Son is called God in the Scripture; therefore they can't both be called God in that Sense of the Word in which there is but one God. And they have this to clear their Way of arguing, That the Father is expressly said to be the one God, but the Son never said to be so; and that the Title of God is confessedly given in Scripture to others beside the one God; Therefore,

IX. Whether Men being liable to Mistake in drawing Consequences, Modesty should not teach the imposing Side to be as forward to bear with their Brethren, as *they* are to bear with the Imposers?

X. Whether it is not dangerous Rashness to censure Men, as to their everlasting State, for not believing a Doctrine which is not expressly declared in any One Place in the Bible ?

XI. Whether they who say the *Son* did know the *Day and Hour* of the Last Judgment, when he said expressly that he did not; whether, I say, they do not make Christ to have been guilty of an Equivocation? And whether such their Assertion is not very dangerous, as tending to introduce, by his Example, a Practice which will destroy all Credit among Christians?

They say, he knew it as God, but did not know it as Man: But if he knew it either as God or Man, he must know it, and therefore could not consistently
with

with Truth say, he did not know it. A wide Difference is to be made between asserting and denying a Thing to belong to his Person: If I assert any thing to belong to his Person, my Assertion is true, if it belong to either Nature; as I may say, Christ was before Abraham, because this is true with respect to his Divine Nature; but if I should deny that Christ was before Abraham, I should be understood to deny that either Nature was before Abraham, and should speak what is false. And according to this Way of equivocating, a Man (as one observes) may deny that he saw a Thing which he actually saw, meaning he did not see it with one Eye, which he wilfully kept shut, while he beheld it with the other. 'Tis hoped a clear Answer will be given to this Query, that so Truth may not be quite abandon'd as well as Justice.

XII. Whether if the *Holy Spirit* is the *Supreme God*, he must not have as much Right to give the *Father*, as the *Father* can have to give him? And whether, upon this Supposition, it can be proper for Christians to pray to the *Father* to give them his *Holy Spirit*?

XIII. Whether it be an intolerable Crime in Ministers, and such as deserves *Ejection*, for them to hold, that *Christ alone* is the *King* of his Church? and that Christians are to receive his Words only as the authentick Rule of their Faith, without subjecting their Faith to the authoritative Interpretations of any Men upon Earth.

20 SE 62

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